

NA'TIVE PAPERS IN BENGAL

FOR THE

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Nil

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
Monthly.					
1	"Alo" ...	Calcutta ...	.....	June, 1900.	
2	"Prachar" ...	Bhawanipur ...	.....	
Weekly.					
1	"Anusandhan" ...	Calcutta ...	.....	4th July, 1900.	
2	"Bangabhumi" ...	Ditto ...	.....	3rd ditto.	
3	"Bangavasi" ...	Ditto ...	26,000	30th June, 1900.	
4	"Basumati" ...	Ditto ...	16,000	5th July, 1900.	
5	"Hitavadi" ...	Ditto ...	35,000	29th June, 1900.	
6	"Mihir-o-Sudhakar" ...	Ditto ...	1,600	29th ditto.	
7	"Nava Yug" ...	Ditto ...	300	30th ditto.	
8	"Prabhat" ...	Ditto ...	.....	27th June and 4th July, 1900.	
9	"Prativasi" ...	Ditto ...	3,600	2nd July, 1900.	
10	"Samay" ...	Ditto ...	3,000	29th June and 6th July, 1900.	
11	"Samiran-o-Viswadut" ...	Ditto ...	.....	30th June, 1900.	
12	"Sanjivani" ...	Ditto ...	7,000	28th ditto.	
13	"Sign Board" ...	Ditto ...	.....	3rd July, 1900.	
14	"Som Prakash" ...	Ditto ...	1,000	25th June, 1900.	
15	"Sri Sri Vishnu Priya-o-Apanda Bazar Patrika."	Ditto ...	.....	27th June, 1900.	
Daily.					
1	"Dainik Chandrika" ...	Calcutta ...	.....	2nd to 6th July, 1900.	
2	"Dainik Samachar" ...	Ditto ...	.....	30th June, 1st, 4th, and 5th July, 1900.	
3	"Samvad Prabhakar" ...	Ditto ...	2,000	3rd July, 1900.	
4	"Samvad Purnachandroday" ...	Ditto ...	300	2nd to 7th ditto.	
HINDI.					
Weekly.					
1	"Bharat Mitra" ...	Calcutta ...	3,000	2nd July, 1900.	
2	"Hindi Bangavasi" ...	Ditto ...	10,000	2nd ditto.	
PERSIAN.					
Weekly.					
1	"Hablul Mateen," ...	Calcutta ...	1,000	25th June, 1900.	
URDU.					
Weekly.					
1	"Nausha Punch" ...	Calcutta ...	.....	29th June, 1900.	
BENGALI.					
BURDWAN DIVISION.					
Fortnightly.					
1	"Ulubaria Darpan" ...	Ulubaria ...	.....	
Weekly.					
1	"Bangabandhu" ...	Chandernagore ...	.....	30th June, 1900.	
2	"Bankura Darpan" ...	Bankura ...	630	1st July, 1900.	
3	"Burdwan Sanjivani" ...	Burdwan ...	360	3rd ditto.	
4	"Chinsura Vartavaha" ...	Chinsura ...	510	.....
5	"Education Gazette" ...	Hooghly ...	1,500	6th July, 1900.	
6	"Medini Bandhav" ...	Midnapore ...	500	27th June, 1900.	
7	"Pallivasi" ...	Kalna ...	150	4th July, 1900.	
BENGALI.					
PRESIDENCY DIVISION.					
Monthly.					
1	"Sevika" ...	Diamond Harbour ...	.....	
Fortnightly.					
1	"Hitakari" ...	Kushtia ...	.....	29th June, 1900.	
Weekly.					
1	"Khulna" ...	Khulna ...	.....	28th June, 1900.	
2	"Murshidabad Hitaishi" ...	Berhampore, Murshidabad.	800	4th July, 1900.	
3	"Pratihar" ...	Ditto ...	603	29th June, 1900.	

LIST OF NEWSPAPERS—concluded.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA. <i>Weekly.</i>	ORISSA DIVISION.			
1	"Sambalpur Hitaishini" ...	Bamra, Central Provinces.	500	13th June, 1900.	
2	"Samvad Vahika" ...	Balasore ...	290	14th ditto.	
3	"Uriya and Navasamvad" ...	Ditto ...	340	13th ditto.	
4	"Utkal Dipika" ...	Cuttack ...	500	16th ditto.	
	HINDI. <i>Monthly.</i>	PATNA DIVISION.			
1	"Bihar Bandhu" ...	Bankipore ...	500		
	URDU. <i>Weekly.</i>				
1	"Al Punch" ...	Bankipore ...	500	15th and 22nd June, 1900	
	BENGALI. <i>Weekly.</i>	CHOTA NAGPUR DIVISION.			
1	"Manbhum" ...	Purulia ...	600	3rd July, 1900.	
	BENGALI. <i>Weekly.</i>	RAJSHAHI DIVISION.			
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	500	4th July, 1900.	
2	"Kangal" ...	Kuch Bihar ...	300	4th ditto.	
3	"Rangpur Dik Prakash" ...	Kakina, Rangpur ...	1,000	5th July, 1900.	
4	"Rangpur Vartavaha" ...	Rangpur ...	1,000		
	HINDI. <i>Monthly.</i>				
1	"Darjeeling Mission ka Masik Samachar Patrika."	Darjeeling ...	.....	
	BENGALI. <i>Fortnightly.</i>	DACCA DIVISION.			
1	"Faridpur Hitaishini" ...	Faridpur ...	Local.		
2	"Sikshak Suhrid" ...	Dacca ...	250	29th June, 1900.	
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	400	27th June, 1900.	
2	"Bikash" ...	Ditto ...	.....	28th June and 3rd July, 1900.	
3	"Charu Mihir" ...	Mymensingh ...	Above 1,000	26th June, 1900.	
4	"Dacca Prakash" ...	Dacca ...	500	1st July, 1900.	
5	"Kasipur Nivasi" ...	Barisal ...	About 300	27th June, 1900.	
6	"Sanjay" ...	Faridpur ...	.....	29th ditto.	
7	"Saraswat Patra" ...	Dacca ...	400	30th ditto.	
	ENGLISH AND BENGALI. <i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	800	2nd July, 1900.	
	BENGALI. <i>Weekly.</i>	CHITTAGONG DIVISION.			
1	"Pratinidhi" ...	Comilla ...	.....	28th June and 3rd July, 1900.	
2	"Sansodhini" ...	Chittagong ...	500	29th June, 1900.	
3	"Tripura Hitaishi" ...	Comilla ...	600 to 700	3rd July, 1900.	
	BENGALI. <i>Fortnightly.</i>	ASSAM.			
1	"Paridarsak" ...	Sylhet ...	500		
2	"Silchar" ...	Silchar ...	.....	

I.—FOREIGN POLITICS.

Al Punch [Bankipore] of the 15th June says that the Musalmans of Sumatra and Java are still being savagely treated by the Dutch Government. It is to be hoped that Her Majesty's Government will adopt stringent measures to relieve the Musalmans of those places from this oppression.

AL PUNCH,
June 15th, 1900.

2. The *Hablul Mateen* [Calcutta] of the 25th June has the following:—

HABLUL MATEEN,
June 25th, 1900.

The Persian functionaries. It is strange that the European nations should, after paying the Government dues which are very heavy in comparison with those paid by any Asiatic people, have still enough left at their disposal to be able to advance money to their respective Governments when the latter find it necessary to raise loans, while a rich and fertile kingdom like Persia, being unable to produce enough to support herself, should be under the necessity of borrowing twenty-two-and-a-half millions of *manats* from Russia. In what respect is Persia inferior to Russia? Persia is inferior to Russia in this that while Russia has good statesmen and trustworthy officials, Persia has none. To lay all blame at the door of the Government, the *alims* or the nation is the lesson which the Persian functionaries are taught from their infancy. To tell the truth, by doing so, they are doing a great deal of mischief to their nation and Government. No one is more like the fool who sets fire to his own house for basking in its warmth than the Persian dignitaries at home and abroad.

3. The same paper is sorry to hear that the people of Turkistan are speaking disparagingly of the *Hablul Mateen*. They ought to bear in mind that this paper points out all the defects of the Musalmans of these days and cares very little for what its enemies may say. It is true that compared with the European nations the people of Persia are ignorant. But the people of Turkistan are more ignorant than any other people in the world. The *Hablul Mateen* always gives good advice to his co-religionists. The Musalmans one and all ought to remove the veil of ignorance from their faces by all means in their power, and they ought not to quarrel with one another. They ought to feel sorry for their miserable lot, instead of falling out with one another.

HABLUL MATEEN.

4. The same paper has the following:—

HABLUL MATEEN.

Persia's dependence on foreign nations.

A nation cannot be called a nation in the proper sense of the word, so long as it is at the mercy of other nations for articles of every day use. It is this dependence which brought about the misery of the nations of olden times. European statesmen say that a nation which depends upon another is sure to come under its sway. The European nations send their men of learning to different parts of the world to see if there is any nation which requires their help in any way, and by rendering the help required they bring other nations into closer touch with them. They do not shrink from even sacrificing their lives and money for the purpose of bringing other nations under their sway. The people of Europe now-a-days enter foreign countries under the pretext of trade. In commercial matters they secure the confidence of other nations. By commercial tactics they rob other nations of their wealth and make them their dependants. Under the pretext of commerce they laid usurping hands on all the kingdoms between the furthest east and the furthest west, laid them waste and brought them under their subjection. Along with their commerce they brought Christianity, which is gaining a firm foothold in all that extensive region. By means of commerce they annihilated the religion of other nations, brought them into their pale and thus strengthened their own nationality. And under the pretext of commerce they laid the foundations of their political supremacy in foreign kingdoms. It must be borne in mind that this can be done only by a nation which does not depend upon others in any way, and which is free from all national defects. National want brings confusion of thought and confusion of thought brings confusion in all matters, temporal and spiritual. Unless we remove our national want and disallow outlanders to interfere in our national and political concerns, our nationality, wealth, personal and religious liberty and national supremacy and pride will not exist long. Spread of learning among our nation is very

necessary. It is learning which has made the Europeans a superior people, and it is also learning which can remove our national want.

HABUL MATHEW
June 25th, 1900.

5. The same paper has the following:—

The dishonesty of Persian merchants.

The merchants of Persia who call themselves pious, honest and the cause of the prosperity of that kingdom, practise such dishonesty in their trade that their labours will bear no fruit. European merchants, on the other hand, are so truthful and straightforward in their dealings that their mere words have the effect of a divine commandment. Even Persian merchants have not such faith in the words of a big merchant of their own country as they have in the words of the commonest European merchant. This is simply because we are ignorant and the Europeans are learned. The Persians think that commerce does not require any learning at all, and that addition and subtraction with a knowledge of letter-writing are the only things indispensably necessary to a merchant. It is this false impression that is bringing pauperism upon Persians. In the olden times when the Persians did not know how to practise dishonesty, the goods manufactured by the Persians, ignorant as they were, were thought by foreign people as far superior to any other goods, and, therefore, sold at very high prices. The merchants of Europe used to admit the excellence of Persian manufactures. Persian merchants think that trade means only the business of the broker and the hawker. They do not try to introduce goods of Persian manufacture into foreign countries.

CHARU MIHIR,
June 26th, 1900.

6. The *Charu Mihir* [Mymensingh] of the 26th June has the following:—

The combination against China.

What has led the European Powers to declare war against China? If the Boxers committed oppressions on foreigners let them be punished. There is no use of breaking up the Chinese Empire for the fault of a small number of its subjects. The expelling of Chinese labourers from Australia and Canada has led the Boxers to make up their minds to expel all foreigners from their country. Why do you grow excited when China gives you the treatment which you yourselves deal out to her? The sole object of the European Powers in waging war against China is to appropriate the Empire to themselves, taking advantage of its weakness. No European Power dared to help the Boers in their war against the English, but now all the Powers have united in China for a share in the division of the Empire. It cannot be said whether it is another object of the war to ruin Japan after it has spent its strength in a war with China. But Japan will have to supply 20,000 troops in this war. The European Powers will make a division of the Empire after it has been brought to ruin by the efforts of Japan. There are reasons to fear that there will be quarrels between the Powers in the matter of division.

PRABHAT,
June 27th, 1900.

7. The *Prabhat* [Calcutta] of the 27th June has the following:—

The Indian servants in the South African War.

The Chinese dislike of foreigners generally and of Europeans in particular is the principal cause of the present Boxer rebellion in China. The Boxers have addressed themselves to the task of expelling all Europeans from that country precisely for the reason for which Cape Colony and Australia are anxious to drive out Indians from their towns and America tries to prevent an influx of Chinamen into the United States. We hope this Boxer rising will not be described in English school-books as an illustration and outcome of oriental barbarism. There is, however, a small difference. The Indians are weak and the Europeans are strong. The Boxer opposition to the European, though rash and reckless, furnishes proof of noble courage, but in the persecution of the Indians by Cape Colony there is cowardice and not courage, the more so as in the hour of danger, when the existence of the Colony was in serious peril, Indian assistance was not slighted or refused. It is to be hoped that in the whiteman's song of victory Rudyard Kipling will suppress this fact and employ his vulgar English to make the whiteman cast an angry glance at the Boxers.

But at this moment, when England is intoxicated with her victory in South Africa, Sir George White has spoken a few kind words on behalf of the Indian servants in that Continent. He has referred to the steady and unflinching devotion of these men to their English masters, often at the risk of their lives, during the investment of Ladysmith. For them there were no

medals, or chocolate boxes, or liberal salaries. Their names were not even included in the mortuary returns. To die unhonoured and unknown, or to be spared as obscure cripples without glory or distinction, was the fate that was in store for them. Everybody is praising Sir George for his generous reference to the services of these unlucky men. He is certainly entitled to praise, for it is impossible for a man to feel the least gratitude for the work they have done unless he is gifted with an extraordinarily liberal heart. The fact is, the way these Indians have died is not a matter which deserves to be chronicled in history. Englishmen have died for the purpose of preserving the glory of the English name. Some Englishmen took to flight, some allowed themselves to be captured by the enemy. But that these Indian servants laid down their lives was because their end had come. They died doing their duty—the duty, that is, of cutting grass for the horses of the army. Such death is beneath notice. But death, none the less, it is. In going out to cut grass for horses they laid down their lives and did not take to flight. For the purpose of saving the lives of the invested British soldiers an Indian servant had stationed himself just in front of the death-discharging Long Tom and gone on ringing warning bells. His achievement was not indeed the embodiment of any grand idea; it was not, indeed, promotion of national glory or even of self-interest. Still he had kept sounding the note of warning before the mouth of the roaring cannon, and when everybody was entering into his safety-hole that one Indian was seated on the hilltop perfectly cool and composed. You may not respect or honour such men, but surely you can be kind towards them. The English public as well as people in this country have made most liberal money contributions in aid of the wounded British soldiers in South Africa, and the question is, has any portion of the fund fallen to the lot of these patient Indians who have so uncomplainingly served their foreign masters in a time of danger and difficulty?

We have another question to ask in this connection. The name of every English private who died of fever or dysentery has been published by means of the telegraph, but did not the names of those unarmed Indian grass-cutters who laid down their lives in their attempt to relieve the wounded British soldiers deserve that honour? In this war daily bulletins have been issued containing information regarding the expenditure of blood incurred by Canada, Australia and Cape Colony, and it certainly behoved the great English nation to keep the Indians informed of the quantity of her heart's blood that poor India was shedding in England's cause. It is true that in the long lists of the killed in the war no mention was made of the names of the common soldiers who lost their lives, but only their number was given. If those lists had only contained a statement as to how many of such men were Indians, that would have been gratitude shown to India. Is even such courtesy a superfluous item in the whiteman's burden?

Will anybody in future care to remember the story of self-sacrifice on the part of those who are now unable to secure respect and gratitude even by laying down their lives? Is not expulsion and pushing out by the neck the reward they are again destined to obtain in Cape Colony? We have seen this time that they have the right to die in the service of the Colony. It remains to be seen if they have the right to settle and live there.

8. The *Hitavadi* [Calcutta] of the 29th June has the following on the Boxer rebellion in China:—

The crisis in China.

The conflict between the Christian Missionaries and the Boxers in China is only the exciting cause of the trouble which is, properly speaking, a war between China and Europe. Whatever may be the result of the attempt to suppress the Boxers, the present disturbances will not be brought to a termination when the Empress-Dowager has publicly authorised the expulsion and massacre of all foreigners.

This last effort of China will prove infructuous. This movement of her limbs is the prelude to an utter collapse. This rising will prove a vain endeavour to maintain her independence. It is brute force alone that is predominant in this age, and that is why China's downfall is inevitable. Li Hung Chang and the representatives of the Empress-Dowager may try their best to avert the catastrophe, but this Boxer insurrection will serve as an occasion for bringing ruin and devastation on China. The chances of peace

HITAVADI,
June 29th, 1900.

are remote, and small Japan singly was powerful enough to deal a death-blow to China; but this time Europe and America are advancing to the attack. It would be no wonder if they should feel inclined to send her to the nethermost depths of the earth. This is why the thought of China's future causes us so much anxiety. The last of the Asiatic Empires is going to disappear. Is not that matter for sorrow to the people of Asia?

II.—HOME ADMINISTRATION.

(a)—Police.

BIKASH,
June 26th, 1900.

9. The *Bikash* [Barisal] of the 26th June complains that the residents of Barisal town are now molested by wild animals like boars and even tigers. A wild boar entered into the house of Babu Dinabandhu Sen, pleader, the other day, and did mischief. The inmates stood looking on, because they had no fire-arms. Barisal has become absolutely helpless against wild animals.

KHULNA,
June 28th, 1900.

10. The *Khulna* [Khulna] of the 28th June fears that the case in which the wife of one Trinath, of village Naldhar, in the Khulna district, was ravished by some *badmashes*, is likely to be hushed up. The police came to the place of occurrence, and recorded the statements of a few witnesses, but nothing has as yet been done to bring the offenders to justice. It is said that all the accused have absconded, and none of them has been arrested up to this time. It is believed that the police will take no further action in the matter.

HITAKARI,
June 29th, 1900.

11. The *Hitakari* [Kushtia] of the 29th June says that gambling is carried on on public roads in Kushtia, in the Nadia district, and even the police-constables are seen to take part in the gambling. Extension of the Gambling Act to this subdivision has, therefore, become necessary.

HITAVADI,
June 29th, 1900.

12. Referring to the rules which have been published in the *Calcutta Gazette* for the examination of candidates for admission to the superior grades of the police service, the *Hitavadi* [Calcutta] of the 29th June says that, according to the custom which has prevailed up to this time, none but European candidates will be admitted to the examination. Though agreeing with the public about the advisability of employing natives in the higher grades of the service, the authorities are not yet listening to their prayer. Agitation has borne no fruit as yet. One fails to see the reason of the present practice. The Public Service Commission distinctly laid down that natives were perfectly fit for employment in the higher grades of the police service; and it is inexplicable why Government still adheres to the practice of filling those grades only with Europeans. People can have little hope of a redress of their grievance in this matter, if even a ruler like Sir John Woodburn shrinks from giving effect to a small reform like the one prayed for.

MIHIR-O-SUDHAKAR,
June 29th, 1900.

13. One Wahed Ali Khan writing in the *Mihir-o-Sudhakar* [Calcutta] of the 29th June complains that the money which is every year collected from the raiyats, mostly Musalman, of Nawab Sir Ahsanulla Bahadur, K.C.S.I., for the celebration of the *punyaha* ceremony in a certain cutcherry of his, is spent by his Hindu *amla* (1) in celebrating Kali-puja in the cutcherry, (2) in feasting and making gifts of money to Brahmans, (3) in *jatra* and *nauteh* performances, and (4) in purchasing goats, &c., for use in the houses of the *amla* on the occasion of the Durga Puja. A Musalman raiyat, who once objected to the money contributed by Musalman raiyats being wholly spent in this manner, and proposed that a portion of it should be spent for the benefit of Musalmans, was expelled from the cutcherry. While Hindus perform these festivities in the cutcherry, the Musalman raiyats who come to celebrate the *punyaha* are not provided with accommodation for reading their daily *namaj*.

14. One Dr. Satkari Das writes in the *Bangavasi* [Calcutta] of the 30th June that Bhutnath Bagdi, whose daughter

BANGAVASI,
June 30th, 1900.

A case of fraudulent cooly recruitment.

Khanta Sundari had been enticed away from the village Pursura, in the Hooghly district, and sent to a tea garden as a cooly, has received the following letter from his daughter:—

MY DEAR FATHER—A cooly-recruiter had sent me to the Barachapri tea garden in Golaghat, in the Sibsagar subdivision, Assam. Kindly take me back home as soon as possible. You will probably have to spend Rs. 60 or Rs. 70 to release me. Submit a petition to the Magistrate of Hooghly as soon as possible, otherwise you will not get me back, and I shall have to pass the remaining days of my life in Assam. My suffering is beyond endurance.

Khanta Sundari.

Khanta has left behind her her husband and a baby. Her poor parents and the baby are incessantly crying. It is beyond her father's means to spend Rs. 60 or Rs. 70 for her release. It is hoped that the Viceroy will kindly institute an enquiry into the matter and remove the anxiety of her parents.

15. Referring to the cow-killing case at Khidarchak, in Monghyr, the *Bharat Mitra* [Calcutta] of the 2nd July says that it would appear from the evidence of the Musalmans that the Hindus are to blame in the matter, while the evidence of the Hindus would lead one to believe that the Musalmans are the guilty party. It is to be hoped that the officer entrusted with the investigation will decide the case in an impartial spirit.

BHARAT MITRA,
July 2nd, 1900.

(b)—Working of the Courts.

16. *Al Punch* [Bankipore] of the 15th June is sorry that the introduction of the Nagri character in the courts of the North-Western Provinces has produced ill-feeling between Hindus and Musalmans. It must be borne in mind that both Hindus and Musalmans have an equal right to the loaves and fishes of the State, and that they should not, therefore, quarrel with each other, and thereby make other nations laugh at their folly. It is a fact that with the establishment of Muhammadan supremacy in India, Nagri ceased to be the court language in India, and such being the case, to give the Nagri character preference over the Persian character is to prefer an infirm creature to one that is young and lusty.

AL PUNCH,
June 15th, 1900.

17. The *Bikash* [Barisal] of the 26th June has the following:—

The *amla* of the mufassal courts. The *amla* of the mufassal courts have to attend office from 7 to 10 A.M. and again from 11 A.M. to 8 or 9 P.M., and some have even to take work home after office hours. Sunday, which is a general holiday in all offices under the Government, is, with the mufassal *amla*, a day for making up all arrears of the week's work, and often proves a busier day than any other day. But even with such hard work, the mufassal *amla* fail to satisfy their masters. They are frequently fined and called upon to submit explanations. Lord Curzon has recently ordered that no clerk should be made to work on a Sunday or any other Christian holiday, but it is doubtful if this order will be carried out in the mufassal.

BIKASH,
June 26th, 1900.

The treatment which the *amla* receive at the hands of their masters is enough to make one suspicious of the sincerity of Government's professions of kindness to them. The Government gets large sums of money from the law courts in the shape of court-fees, &c., and its net profit from the courts is also large. Still nothing is done for the poor clerks. Newspapers demand better pay for Deputy Magistrates and Munsifs, and good houses for the latter, but have seldom a word to say on behalf of the poor, overworked *amla*.

Nor does the Administration Report ever contain anything about them.

18. The same paper says that Babu Ambika Charan Datta, Third Munsif of Barisal, is very fond of harassing parties by ordering their criminal prosecution. Lately he ordered the criminal prosecution of one Ajimaddi for having brought a false

BIKASH.

suit against one subadar and given false evidence. The case was disposed of by Babu Nagendra Nath Gupta, Deputy Magistrate, the prosecution being conducted, at the request of the Munsif, by the Government pleader himself. Nagendra Babu found Ajimaddi's claim in his suit in the Munsif's Court a true claim, and dismissed the case. The District Judge should not allow the Government pleader to be engaged in every prosecution which Ambika Babu orders. That causes waste of public money. An enquiry ought to be made as to the number of criminal prosecutions Ambika Babu has ordered up to this time.

CHARU MIHIR,
June 26th, 1900.

19. The *Charu Mihir* [Mymensingh] of the 26th June says that it is the prevailing belief in Mymensingh that parties have little chance of success in suits for the adjustment of the record-of-rights unless some particular pleaders or mukhtars are employed by them. The people of Mymensingh also believe that they are not given sufficient opportunity of stating their objections in these cases. In some cases the objections are invalidated without even hearing the pleaders of the parties, and, in some, the pleaders are required to come later, and evidence is recorded in their absence. The record-of-rights system was introduced for the benefit of the raiyats, but it is doing harm to the raiyats of the Mymensingh district. The Government should come to the rescue of the raiyats.

CHARU MIHIR.

20. A correspondent of the same paper says that Babu Anil Chandra Datta, Second Munsif of Tangail, does not often read the plaint, or written statement, before trying a case, and cannot, therefore, ascertain the relevancy or irrelevancy of a question put to a witness, and disallows many necessary questions. He does not also decide cases from the records; but after a case has been closed, he asks the pleaders of the parties to state their cases, and writes down what the pleaders say. He spends full one hour or one hour and a-half over his tiffin, and is in the habit of striking off cases without reason. He allows sufficient time to certain pleaders to cross-examine witnesses, but to others he does not allow time to put even necessary questions or finish arguments.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
June 27th, 1900.

21. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 27th June writes as follows:—
A sentence of the Calcutta Police Court.

One Gopi Kahar, a bill-collecting durwan, went to one Mrs. Hilton to demand payment of a bill. Mrs. Hilton not only refused payment, but abused Gopi, and set her dog on him. Gopi fled and brought a case against Mrs. Hilton in the Calcutta Police Court. The trial took place before a native Honorary Magistrate, and it was hoped that Gopi would get justice at his hands. But, though the case was clearly proved, the accused was let off with a fine of only ten rupees. If a native had, like Mrs. Hilton, set a dog on somebody he would most probably have been sent to jail. Of course, it was not expected that a Native Magistrate would have the courage to put a European lady in jail. But the Magistrate ought to have considered that, taking into account the serious nature of the offence committed, a fine of ten rupees would have no better effect than if the accused were allowed to escape scot-free. The result of Dr. Bird's case has been that no European now fears to set a dog on a native. And the punishment inflicted on Mrs. Hilton will make matters worse in this respect.

SANJIVANI,
June 28th, 1900.

22. The *Sanjivani* [Calcutta] of the 28th June has the following:—
The cases of Privates Smith and Tomkins in Umballa.
Privates Smith and Tomkins of the Umballa cantonment were tried before the Chief Court, Panjab, on a charge of murdering two Rajputs, Sundarnath and Jiban. It was alleged that, on the 15th March last, Private Smith was chased by some villagers for shooting a peacock, near a temple, in a Rajput village, called Samalahare. The villagers stated that Smith and Tomkins intentionally shot at the deceased, but the accused and their friends Vesey and Johnston, said that the rifles accidentally went off in a scuffle with the villagers. The European jury found the accused not guilty, and the Judge acquitted them. We request Lord Curzon to call for the records of this case. Soldiers are forbidden to shoot peacocks and all other birds held sacred by the Hindus. Will the Viceroy kindly enquire why Smith gave a handle for this

unhappy occurrence by shooting a peacock near a temple? If soldiers strictly observe the sporting rules issued by the Government, and severe punishment is dealt out in all cases of violation thereof, accidents, like the above, can be, in some measure, prevented.

23. The *Sansodhini* [Chittagong] of the 29th June says that the peons of the Patia Munsif's Court, in Chittagong, extort money from suitors and persecute them in various ways. On the 19th May last Babu Sarat Kishor Basu, Munsif of Patia, punished a peon for giving a false return on the application of Babu Joges Chandra Rai, Zamindar of Paraikarar. The attention of the nazir is invited to such misbehaviour on the part of the peons.

SANSODHINI,
June 29th, 1900.

24. The *Sanjay* [Faridpur] of the 29th June draws attention of the District Magistrate to the case of Rahamat Khan, who has been long detained in *hajrat* pending judicial enquiry into the cause of the death of a woman, alleged to be his wife. As no evidence has yet been forthcoming against Rahamat, he ought to be released.

SANJAY,
June 29th, 1900.

25. The *Hitavadi* [Calcutta] of the 29th June writes as follows:—

HITAVADI,
June 29th, 1900.

The *Khulna* case. Considering the way Mr. Hamilton, the Magistrate of Khulna, has distinguished himself in a remarkably short time by means of his judgment in the Lopez case and his refusal to furnish copies of the proceedings to the editor of the local paper, it is no wonder that various rumours should be circulated regarding him. The way in which he is discharging his official duties shows that he is utterly incompetent to exercise executive or judicial powers. Nothing else would account for his unwillingness to furnish the copies prayed for. He ought to have known that he could not lawfully refuse the prayer. It is to be hoped that the Editor of the *Khulna* will not rest until he has got an authoritative decision as to whether or no the Magistrate was bound, in the case under notice, to supply copies.

Mr. Hamilton is said to have at first expressed himself willing to furnish copies to anybody connected with the case who might apply for the same. Babu Dhruba Charan Sen, a witness, accordingly applied for copies of his deposition and of the Magistrate's judgment. But his application, too, was refused. People cannot, under these circumstances, consider Mr. Hamilton either a competent or an impartial officer.

The *Khulna* says that when the complainant deposited expedition fee and prayed for copies of the order-sheet, the order passed by the Magistrate on his application was—"He must wait till the record is available." He has not been yet granted copies or told when he can expect to get them. The complainant and his witnesses were subjected to some harassment. He was fined. His application for a remission of the fine has not been yet disposed of. In the meantime the Magistrate is said to have called for a report from the Deputy Magistrate, Babu Durgananda Das, regarding the complainant's services. But although the Deputy Magistrate has submitted a very favourable report, still Mr. Hamilton has told the complainant that his prayer will be granted only if he tells the truth.

Is this what is really happening at Khulna? We seem to be dreaming, wide awake! Are we really witnessing such conduct in a Magistrate about the commencement of the twentieth century and when upwards of a hundred years of English rule have passed away.

26. The same paper has the following:—

HITAVADI.

A hard sentence passed by the Sealdah Court. "To condemn a stealer of potherbs to the spike" is a village saying in Bengal. But nothing is a matter of greater regret than that instances of such punishment should be cropping up every now and then under the enlightened British rule. Some little boys of Baranagore stole a kid belonging to the medical practitioner of the place, and having killed it, feasted themselves on its flesh. Kartik Chandra Nath and Dulal Chandra Nath were prosecuted at Sealdah for this offence, and sentenced to three months' rigorous imprisonment each. It is a common thing for boys to steal fruits and kids, and indulge in feasts. If detected, the only punishment which it is thought necessary to inflict on them is a good thrashing by their parents. In a law court their highest

punishment should be a small fine. But what is this that has happened in the Baranagore case! Shakespeare himself stole kids when he was a boy, and if the law is as strictly enforced in every other case as it has been in the case of the two poor boys of Baranagore, many Deputy Magistrates themselves would not escape punishment. It is hoped the boys will be soon released.

HITAVADI,
June 29th, 1900.

27. The same paper writes as follows:—

The Patuakhali case.

The case of alleged police oppression in Patuakhali reported in our last (Report on Native Papers for 30th June, paragraph 11) is probably going to terminate in a most disappointing manner.

Esenaddi, the complainant, whose wife and sister were stated to have been subjected to the outrage, prayed to the Deputy Magistrate to visit the various places where the two women were alleged to have been detained and outraged and take the evidence of witnesses locally in the presence of the accused, as otherwise it would be difficult to prove the case. The Deputy Magistrate granted the prayer, and fixed the 21st June as the date for the hearing of the case. But the accused, Kamarajjama, hearing that he and the head-constable had been called upon to appear before the Court, went to Barisal and moved the Magistrate, Mr. Weston, to have the case transferred to his own file. Strangely enough, Mr. Weston, without giving any notice to the complainant, and without even asking the Deputy Magistrate anything, at once transferred the case to Barisal. He has not, however, yet made it over to any Magistrate for trial, or fixed any date for its hearing. It is, indeed, a mystery why the case was transferred on the mere representation of one of the accused.

The Deputy Magistrate had served a notice on the accused, with the object of giving them every facility for proving their innocence when the preliminary enquiry was going on. The accused had, accordingly, appointed pleaders and mukhtars to defend them, and had also cross-examined the witnesses for the prosecution. So far the accused had no suspicions about the Deputy Magistrate. What was it then that made them suspect, as soon as they were required to enter appearance, that they would not get a fair trial at his hands? Did the accused get the case transferred because the witnesses were to be examined locally and a local investigation was to be held? Mr. Weston certainly did wrong to transfer the case merely on the prayer of an accused police officer, without consulting an experienced Deputy Magistrate like Babu Bagola Prasanna Majumdar, before whom the case was pending.

If the case had been investigated and the depositions of witnesses taken in the manner the Deputy Magistrate proposed to do, the truth underlying the case would have easily come to light. But as it is, Esenaddi is about to lose all hope of a fair trial and of getting a redress of his wrong. He has been himself sentenced in the theft case to two years' imprisonment.

We know Mr Weston to be a stupid boy, wanting in foresight, and we have personal knowledge of his haughty temper. On the occasion we came into contact with him we saw that he knew not how to respect the law. We ask the authorities to keep an eye on him in connection with the present case. They should see that the whim of a boy Magistrate does not stand in the way of a proper investigation and trial of the serious charges against the Patuakhali police.

SAMAY,
June 29th, 1900.

28. The *Samay* [Calcutta] of the 29th June has the following:—

Sarat Chandra's case.

Dr. Gibbons, Police Surgeon of Calcutta, said in his report that Sarat Chandra Chakravarti had a diseased heart and died of that. A friend and neighbour of Sarat Chandra's was astonished at reading Dr. Gibbons's report, and has written to us as follows:—"The doctor says that the condition of Sarat's heart was such that for a slight cause he might have fallen down dead. I, however, knew Sarat since his childhood as a strong healthy man. He used to exercise every day with dumb-bells weighing twenty-five seers. He was strong-bodied and could endure fatigue. He was never known to suffer from any disease. After the examination held by Dr. Gibbons, Sarat Chandra's dead body ought to have been examined by some other competent doctor, in order that the public might be in a position to judge whether there was room for difference of opinion about the cause of Sarat Chandra's death. Sarat Chandra was a tally clerk, and in that capacity had to work every day from daybreak till dusk, and at

times also the whole night. Could a man with such a diseased heart, as Dr. Gibbons found, work so hard every day?"

The editor hopes that when the Magistrate makes his enquiry he will take notice of these facts.

29. The *Prabhat* [Calcutta] of the 4th July writes:—

The Patuakhali case.

The probable issue of the Patuakhali case is not very hopeful. The two outraged women are Dhani, the wife, and Sadi, the sister, of Ensen Ali, who has been imprisoned for two years. The Subdivisional Officer recorded their statements and summoned some witnesses. He then summoned the accused. The Magistrate, however, transferred the case, on the application of the accused, to the headquarters. No notice of the accused's application was given to Ensen. He is confined in the Patuakhali jail, and the case is to be heard at Barisal. How is he to go to Barisal himself to conduct the case or to take his witnesses there? He petitioned the Magistrate for the trial of the case at Patuakhali, but the Magistrate rejected his application without hearing his pleader. Dhani and Sadi are poor women who depend absolutely upon the kindness of the public for pecuniary help.

(d)—Education.

30. The *Sanjivani* [Calcutta] of the 28th June says that whilst the female

Female students in the Campbell Medical School.

students of the Calcutta Medical College are not required to perform night duties, Dr. Kedar Nath Das, Lecturer on Midwifery in the Campbell Medical School, makes his female students perform such duties. It is expressly laid down in the rules and regulations of the hostel for female students, attached to that school, that they shall not be required to work in the hospital at night. Dr. Das is transgressing this rule.

31. The same paper has the following:—

Distribution of senior scholarships.

The number of candidates who passed from the Dacca Division in the last F. A. Examination is double the number that passed from the Burdwan Division. But a boy passing in the first division from Dacca has not been able to secure a scholarship, whilst five boys passing in the second division from Burdwan have got scholarships. There are five scholarships of Rs. 20 each for the Dacca Division, but the number fixed for the Burdwan Division is eight. It is difficult to see why Dacca has been so unkindly treated by the Government in the distribution of scholarships. The Burdwan Division is not certainly more backward in the matter of education than Dacca, and its people do not, therefore, require special encouragement from the Government. Great injustice has, indeed, been done to the Dacca Division, and the Director of Public Instruction is requested to set matters right in this respect.

32. The correspondent of the *Mihir-o-Sudhakar* [Calcutta] of the 29th

A boarding-house for Musalman students wanted in Calcutta.

June, who, in its last issue (Report on Native Papers for 30th June, paragraph 34), complained of the want of suitable boarding-houses for Musalman students in Calcutta, says that the only good boarding-house in Calcutta for such students is the Elliott Madrassa Hostel. But it is situated at so great a distance from all educational institutions, such as the Presidency College, the Calcutta Madrassa, the City College, the Ripon College, the Bangabasi College, &c., in which Musalman students read, that the students putting up in it have every day to journey six miles to and from college. The college nearest to the hostel is the St. Xavier's, which teaches only the B course in the B. A. classes. It is hoped that Musalmans of position will endeavour to establish a hostel for Musalman students in some convenient place in the town. The Manager of the *Moslem Chronicle* has taken up the question in right earnest, but he has not as yet succeeded in raising the necessary funds.

(e)—Local Self-Government and Municipal Administration.

33. A correspondent of the *Pratinidhi* [Comilla] of the 26th June says

A bye-law of the Tippera District Board.

that the District Board of Tippera has passed a bye-law, the transgression of which will be visited by a fine of not less than Rs. 5. The Board has, indeed, found a novel way of adding to its income. The bye-law is an

PRABHAT,
July 4th, 1900.

SANJIVANI,
June 28th, 1900.

SANJIVANI.

MIHIR-O-SUDHAKAR
June 29th, 1900.

PRATINIDHI,
June 26th, 1900.

interference with the independence of Magistrates. The Magistrates will henceforth be compelled to impose a fine of Rs. 5 in cases in which a fine of 2 or 4 annas was inflicted before. A bye-law like this ought to be repealed at once.

HITAVADI,
June 29th, 1900.

34. The *Hitavadi* [Calcutta] of the 29th June draws attention to the pressing necessity of improving the sanitation of Bengal villages which have become the favoured abode of malaria. The first thing to be done in this connection is to fill up all old, foul tanks, and excavate new ones. This will solve the drinking-water difficulty. In the second place, attention should be paid to village drainage. Arrangements should be made for keeping the village drains free from obstruction and the villages free from jungle and rank vegetation. Every means should be used to make the village site perfectly dry. The assistance and co-operation of Government are necessary to give effect to these suggestions. It is to be regretted that while Government spends large sums every year on the construction of feeder roads and railways, it has as yet done little to re-excavate silted-up tanks and *beels* and water-courses.

HITAKARI,
June 29th, 1900.

35. The *Hitakari* [Kushtia] of the 29th June says that the river Haulia flows out of the Dantbhanga mohana of the river Padma, near the Jalangi thana, in the Murshidabad district, and meets the Madhumati river after passing through Boalia, Alamdanga, Goswami Durgapur, Joradaha, and many other villages. Before the construction of the Eastern Bengal State Railway the river flowed with a strong current and did much good to the villages. But it is now gradually silting up owing to the construction of the railway bridge near Alamdanga. Two or three months after the rainy season, 14 or 15 miles of the river from the Dantbhanga mohana dries up, there remaining not more than half a cubit of water in most places in the river in November and December, and the villages on its banks suffer from water-scarcity.

Aquatic plants have grown in the bed of the river and has made the water unwholesome, and the residents make it more unwholesome by washing dirty clothes and bathing cattle in it. Dead bodies, also, are said to be thrown into the river.

TRIPURA HITAIISHI,
July 3rd, 1900.

36. The *Tripura Hitaishi* [Comilla] of the 3rd July writes as follows :—
Government ordered every District Board to spend at least Rs. 5,000 a year for removing water-scarcity within its jurisdiction. It was a fit order for the generous British Government to make. But we cannot praise the District Boards for the manner in which they have been giving effect to it. Tanks ought to be excavated in all villages where water-scarcity is severe. But the District Boards are excavating tanks only in the villages whose residents are applying for the same. But there are villages whose residents are all illiterate and are not aware of this order of the Government. The District Boards generally lavish their favours on villages which contain rich and educated men able to excavate tanks at their own expense. The names of the villages really suffering from water-scarcity ought to be ascertained from the officers of the Public Works Department, or from police officers, and their wants should be first attended to.

(g)—*Railways and communications, including canals and irrigation.*

CHARU MIHIR,
June 26th, 1900.

37. A correspondent of the *Charu Mihir* [Mymensingh] of the 26th June says that the public will be greatly benefited by the construction of two short roads from Kedarpur to Larugram, in the Mymensingh district. At present there is no easy communication between these two places.

BARISAL HITAIISHI,
June 27th, 1900.

38. The *Barisal Hitaishi* [Barisal] of the 27th June says that the Latukhai khal and the khal which passes through the village Rahamat, in the Backergunge district, are gradually silting up, and large boats cannot pass through them during ebb tide, even in the rainy season. The Amtali khal, too, is in the same condition, and people desiring to go to Gaurnadi have

to go by the Fultala, Japur and other large rivers. The Batjora khal also dries up in winter. The District Board of Barisal ought to re-excavate these khals. If they completely silt up, the villages within the jurisdiction of the Gaurnadi thana will be converted into so many marshes, and there will be a fresh outbreak of malarial and other diseases.

39. The *Medini Bandhav* [Midnapore] of the 27th June says that there is no arrangement for lighting the underground passage

The Khargapur station on the Bengal-Nagpur Railway.

leading to the south side of the Khargapur station, on the Bengal-Nagpur Railway, and passengers have to experience the greatest difficulty in making their way through it, specially at night. A portion of the large room, which has been recently constructed between the north and south lines, was said to be intended as a waiting-room for passengers. But the present station-master of Khargapur does not allow passengers to use it, and compels them to go into the old dilapidated hut formerly used as a waiting room. A correspondent of the paper saw the station-master driving away passengers from that place.

MEDINI BANDHAV,
June 27th, 1900.

40. A correspondent of the *Sri Sri Vishnu Priya o-Ananda Bazar Patrika* [Calcutta] of the 27th June says that the river

A canal wanted in the Jessore district.

Navaganga, flowing by Magura in the Jessore district, being about to completely silt up, the District Board proposed excavating a canal, to be called Muchikhali, in order to bring good drinking water from the Padma to Narail, Magura and other places, and to keep up boat traffic. This year the Board gave up that idea and proposed re-excavating the Madhukhali, or, if that was found unsuccessful, excavating a canal joining the Madhumati with the Navaganga and passing by the village Barni. But neither scheme has yet been taken in hand. If something is not soon done to excavate a canal, Magura will, in a year or two, become an abode of malarious fever, and the steamer will not come even to Binodpur, as at present. The Board should take up the matter next year.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
June 27th, 1900.

41. The *Sanjivani* [Calcutta] of the 28th June draws attention to the

Railway complaints.

want of a platform in the Mankundu station, on the East Indian Railway, and the difficulty which passengers, especially female passengers, experience in getting into and getting out of a carriage.

SANJIVANI,
June 28th, 1900.

Passengers have also to suffer much inconvenience at the Beliaghata station, on the Eastern Bengal State Railway, for the want of a suitable waiting-room for females and a platform. There is a small waiting-room for females in one extremity of the platform adjoining the gentlemen's waiting-room. But as male passengers accompanying their female relatives are not allowed to come upon the platform till a short time before the departure of a train, they do not venture to send their female relatives to it, because the gentlemen's waiting-room always remains full of Europeans and Eurasians. The hall, too, in which tickets for third and intermediate class passengers are sold, becomes so crowded that it is not considered safe to keep females in it. The other day a friend of the editor had to send his wife to the waiting-room for females, but he himself was not allowed into the platform.

There is also no good platform in the Goalundo station, on the Eastern Bengal State Railway, and female passengers have to get into a train with the greatest difficulty.

(h)—General.

42. The *Charu Mihir* [Mymensingh] of the 26th June complains that the

Postage stamps in Mymensingh town.

battadars in Mymensingh town do not keep postage stamps, although they are bound to do so under the law, and the public have to suffer much inconvenience on this account.

CHARU MIHIR,
June 26th, 1900.

43. The *Hitavadi* [Calcutta] of the 29th June has learnt from a corre-

A postal complaint.

spondent that Government has discontinued paying boat-hire during the rainy season to postal peons in village Panchuria. This is causing great hardship to those poorly-paid men, and may lead them to reduce the number of their trips across the river.

HITAVADI,
June 29th, 1900.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA,
June 27th, 1900.

44. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 27th June contains two famine pictures. The first has the following below it:—

Two famine pictures. An agriculturist, reduced to a skeleton and impatient with hunger, is eating food thrown up by a dog. A woman, reduced to bone and skin, is, with her two hands, drinking with avidity the rice-gruel mixed with foul water, which is issuing from a kitchen drain, while a couple of boys, reduced to the same plight, are looking on, with eyes steadily and sorrowfully fixed on her, and thinking themselves unlucky because such food has not fallen to their lot.

To the second picture is attached the following:—

This unfortunate woman is holding in her breast the dead body of her child who has perished for want of food and is herself lying there like one dead through starvation. Another unfortunate creature, a hungry mother, sorely pinched with hunger, has given up her maternal tenderness and affection for her children and is eagerly and hurriedly devouring with one hand the leavings of a meal, while she is keeping them off with the other.

SANJIVANI,
June 28th, 1900

45. The *Sanjivani* [Calcutta] of the 28th June gives a famine picture, in which a youth, reduced to a skeleton, is represented as lying dead on the ground, and an emaciated boy sitting by his side. The following note is appended:—

A famine picture. Such heartrending scenes may be seen in many places in the famine-stricken districts. The Government, with all its efforts, has not been able to prevent death from starvation. We, therefore, request the public to contribute what they can to the Famine Fund. Otherwise there is no hope of saving life.

VI.—MISCELLANEOUS.

PRABHAT,
June 27th, 1900.

46. The *Prabhat* [Calcutta] of the 27th June has the following:—

Assaults on natives by Europeans. There is one subject which is frequently discussed in the vernacular newspapers. Almost all these newspapers are found to say that Europeans assault natives, and the injured party get no justice. We frequently come across the statement that in a certain place a certain European shot a certain native or kicked him to death, and that after a trial the defendant—European—was either let off without any punishment or lightly punished. Now, this statement has two parts: one part refers to the assault, and the other to the trial of the accused. These should be separately considered. Let us consider the assault first.

There are different kinds of assault. In the cases in which Europeans shoot natives in self-defence or on any other plea, no matter whether or no they have been out on a hunting excursion, no redress is possible. For the European has his rifle in his hand, while the native is perfectly unarmed. Next come kicks, blows, slapping, ear-pulling and beating with the cane. When the kick comes in contact with an enlarged spleen or liver, there can be no redress or remedy even then, though the offender can be brought up for trial before a law court. The party assaulted, though a black native, may survive the kick or the blow, if he is a healthy fellow. When such is the case, it is no wonder that the matter should be brought before the courts, or discussed in the newspapers; for Government has never authorised the assaulting of natives by Europeans through anger, or for any other reason. The law, except of course the Ilbert Act, makes no distinction between natives and Europeans. Both in speech and writing Government is known to be an advocate of the principle that whoever assaults anybody shall be liable to a criminal prosecution and punishment. We do not here speak of the result of a prosecution. Government, too, considers such occurrences extremely reprehensible. From time to time the Commander-in-Chief, as well as the Government, passes orders prohibiting soldiers from taking arms and ammunition with them when they leave their barracks for shooting purposes.

According to the law, it is an offence for a person to commit an assault, even though he may have been assaulted in the first instance. If a European beats you, you should prosecute him in a law court, but should not beat him in

return. But if you beat a European, what will he do, go to law or beat you? Of course, there are Europeans who, when assaulted, do not assault in return, but prosecute the assaulter. But the instances are few in which Europeans suffer themselves to be assaulted. One rarely reads of a European struck by a bullet or getting his spleen ruptured.

Government desires that Europeans should not assault natives. The law also makes such assault punishable. Why, then, do Europeans assault natives? Do Europeans do this because they are the rulers of the country, and physically stronger than the natives. If the facts were really such, even that would be an undesirable state of things. Why should there be such oppression when Government is opposed to oppression of every kind, and all are equal in the eye of the law? Now, it seems to us that in this matter the party assaulted is more to blame than the party that commits the assault. To be violent to the meek, and meek to the violent, is only human nature. You do not show before strangers half the bullying and grumbling to which you treat your servants, your sons and occasionally your wife, because you know that the latter will, and the former will not, put up with such treatment. One does not much think of the law when one gets angry. What one at that time thinks of, is whether the party about to be assaulted is likely to return blow for blow. A European does not readily strike a European. Why does he readily strike a native? In both cases the act is wrong under the law, but any thought of the law is an after-thought. The reason why the European so readily raises his hand against the native, is because the former is almost sure that the latter, though assaulted, will not strike in return. It is one thing to beat a man and quite another when the party beaten beats in return. In cases in which a reply and a return are possible, even Europeans do not seem willing to take a part. But low-class European soldiers or sailors apart, even respectable Europeans are found prone to assaulting natives. How to remedy this evil?

The remedy lies in the hands of those who are assaulted. A criminal prosecution or agitation in newspapers will do no good. Those that permit themselves to be assaulted, and do not assault in return, must go on bearing this treatment for ever. This is the rule. Laws and regulations or the orders of Government will never change human nature. Why should there be a lack of men to commit assaults if men are forthcoming willing to receive assaults? This putting up with assault is the real evil. When both the sovereign of the country and the law of the land say that nobody has the right to assault another, and that this rule applies to all persons without distinction of race or creed, it is wrong for anybody to put up with assault. It is not a question of physical strength only. It is idle to say that the European commits assaults on the native because the former is physically stronger than the latter. The Panjabi and the Pathan are physically stronger than the Bengali. Why, then, do they not assault the Bengali? The question is not merely one of physical strength, but has also a good deal to do with human nature. One readily raises one's hand to strike when beating is likely to be *ex-parte*. It is raised slowly, and after much deliberation when the case is likely to be a contested one. What is to be decided in such cases, is whether the party about to be assaulted will quickly submit to the assault, or will assault in return. It is not the sort of deliberation in which the mice indulged when they wanted to bell the cat, but practical deliberation. There is a machiavelian maxim in English—

“Thrice is he armed who hath his cause just,
But four times he who strikes on first.”

The first line of the couplet is from Shakespeare and the second is by Mark Twain. Shakespeare may be the greatest of poets, but of the two, Mark Twain undoubtedly possesses the greater sagacity. He has very briefly expounded the whole philosophy of affrays, which is that laws and regulations are of no use: he comes out best who strikes first. If there were any fear of the law, no European would assault a native. The native will cease to be assaulted when the European comes to understand that the former will strike him in return. Of an exceedingly gentle disposition himself, the late Kristo Das Pal fully realised the truth of this observation, and whenever any case of assault on a native by a European was noticed in the *Hindoo Patriot* of

his time, the query that invariably accompanied the notice was—Why did not the person assaulted give blow for blow? It is not a question of physical strength, but of courage and just resentment. The difference between the native and the European in point of physical strength is not surely so great that the former will only put up with assault and be utterly incapable of striking in return. If the European gives two blows, the native can reply by giving at least one slap. That is what has become extremely necessary.

This ability to give blow for blow, when it is acquired by the native, will produce very beneficial results. It will lead to the removal of the ill-feeling which now exists between Europeans and natives, when the former hate the latter, and the latter fear the former, and cherish at heart a feeling of resentment, and will improve the relations between the two races. If the European is convinced that any assault on a native will be followed by the native's assaulting the European, there will very probably be an end of such assault cases. And if we bear in mind that we will not put up with assaults by Europeans, and that we will strike them the moment they strike us, we shall very probably be spared such treatment at the hands of Europeans.

Criminal cases and newspaper agitation will bear no fruit. There is, of course, no remedy in the case of shooting, but use your *lathi* (stick) when you get a kick, and the best reply you can give to a blow is either a blow or a slap. When we shall read in newspapers that Mr. So-and-So, having given a blow to a certain native, the latter slapped Mr. So-and-So on the cheek or took him clean up and dashed him on the ground, and that none of the parties having gone to law, the matter has been amicably settled, then shall we know that cases like these will become very rare. As it is, assaults of natives by Europeans will never cease so long as the former patiently put up therewith.

47. The *Hitavadi* [Calcutta] of the 29th June has the following:—

HITAVADI,
June 29th, 1900.

"Animosity to the blacks."

"Genuine" Englishmen and Imperial Anglo-Indians are almost going mad in their eagerness to save poor and helpless Englishmen and Englishwomen from the hands of turbulent natives. Correspondents of the *Englishman* and other Anglo-Indian journals are trying to convince the world how profoundly ignorant Lord Curzon is of the character and disposition of the natives of the country, and how these natives, by means of false evidence, put inoffensive Europeans to trouble. It is Lord Curzon's desire that natives may not suddenly and causelessly lose their lives at the hands of Europeans. Many European writers are labouring to prove that this desire is based on misconception and are pointing out in vigorous language that there is always justice and never miscarriage of justice in the British law courts, and that Lord Curzon has therefore displayed a most improper weakness by recording his minute after the Court has passed its final decision.

There is already no end of such (*abdars*) unreasonable demands as that one must *salaam* to a European whenever he is come across, must close one's umbrella, must put off one's shoes, must dismount from one's horse or other animal, and must make room for the European, and the demand now made is that in all matters the native must say "jo hukum" to any and every order which may be prompted by the *huzur's* caprice and always seek to humour him to the best of his ability. Uncommon love of peace, indeed, on the part of the European! This unreasonable assumption of superiority is daily becoming more aggressive. If everywhere in India justice had been done in all cases between a European and a native, Imperial Anglo-Indians would never have received such encouragement. It is because justice is not always done in the courts that Government finds itself called upon in season and out of season to express its opinion. Such expression of opinion, under the circumstances, is necessary. That justice is not done in all cases is clearly shown by the fact that Europeans have become bolder than before, that their *abdar* and ambition has increased, and that they have acquired most unwarrantable notions of self-respect.

If the courts had done justice, these low class Europeans would have seen that they have not the least claim to respect or *salaam* and that the honour they desire depends on the way they conduct themselves. The morbid dread of the native umbrella and the native shoes which now troubles them would have been easily removed. But, as it is, it is their belief that they

will not be punished if they assault the "niggers," and that if the "nigger" dares to raise his hand against them, he will be severely punished even for a light offence. It is because they cherish this belief that they have become so much more bold and have grown so impudent and oppressive. Many good Englishmen, too, are getting prejudiced against the Indians through association with these low class Europeans.

We admit that in the great majority of cases of ruptured spleen, &c., the European accused, in assaulting a native, had no deliberate intention of killing him. But they would have never recklessly indulged in such assaults if they had been convinced that for the commission of assaults attended with such fatal results, they would have to suffer the maximum punishment prescribed by the law. Nor would they have, in that case, assumed that air of superiority which now marks their attitude towards the native. There is no such pride or idea of superiority in England. An English shoemaker's son becomes a Divisional Commissioner in this country and a tailor's son in England may become an Indian *Lat-sahib*. Consequently it is very difficult for a European to keep his head cool and his disposition unchanged in this country. The man who in England has no place to lay his head is here a master of servants and maid-servants, carriages and horses. A small income brings many comforts, and the brain is heated.

Miscarriage of justice in the courts in cases in which the accused is a European and the plaintiff a native is principally due to the acquaintance and friendship that springs up between European and European in this country where the number of whitemen, particularly as in the mufassal, is very small.

It is no wonder that such should be the conduct of the Eurasians. But the conduct of genuine Englishmen has surprised us. We are subjects of the Queen of England. Why shall we not obtain justice at the hands of Englishmen? The conduct of many Anglo-Indians has really made us uneasy. These men, it would seem, are not Englishmen or subjects of the Queen-Empress, or why should they be so desirous of casting a stain on the name of their country by conducting themselves in this way? It is really the native's great good fortune that he is living under the rule of that nation who of their own motion and at an expenditure of their own blood and treasure undertook to abolish the slave trade in Africa, and who can never hear unmoved any story of human sorrow and suffering. It is certainly a reward that we have received for religious merit that we are living under English rule.

It is because we know the English to be such, and because we see the large-heartedness of the English nation expressed in every letter of the Queen's Proclamation that we feel mortified at the conduct of oppressive Englishmen and strongly protest against it. Who would like to see a small dark stain cast on the pure and spotless fame of the British nation? It is not wrong to tell the truth, disagreeable though it be, to the Englishman who, under the influence of a perverted judgment, misconducts himself in this country. We simply desire to bring him to his senses.

Is it not one of the proofs of the beneficent character of English rule that under it the Indians are passing their days as peacefully as gentle lambs, and that the indomitable Rajput, the invincible Sikh, the turbulent Pathan and the fierce and powerful Mahratta have all forgotten the art of war and are leading a life which is free from strife and disturbance? What we desire is that nothing may happen to impair or change this beneficent character of the British administration in India. What we want is that the English nation should conduct the work of administration in India with the same impartiality and with the same disregard of caste and creed considerations that mark the conduct of the administration in England. Why should you not, when you come out to this country, be the generous, kind-hearted and sympathetic Englishman that you are when you go to England?

URIYA PAPERS.

48. The *Sambalpur Hitaishini* [Bamra] of the 13th June is of opinion that the new rules promulgated in connection with the future abodes of convicts after their release, and published in the *Calcutta Gazette*, give

Additional powers given to the police

SAMBALPUR
HITAISHINI,
June 13th, 1900.

additional powers to the police, which are very likely to be misused, much to the vexation and oppression of men who may desire to pass their remaining days in honest labour.

SAMBALPUR
HITAISHINI,
June 18th, 1900.

49. The same paper is sorry to notice immense loss of life due to snake-bite and depredations of wild animals in different parts of India every year, and hopes that effective measures will be adopted by Government to minimise this loss every year. The writer recommends the appointment of a few *shikaris* for each outpost in the Central Provinces and other mountainous tracts, where such wild animals abound.

SAMBALPUR
HITAISHINI.

50. The same paper strongly resents the new rule which proposes to make over all clerical appointments in military offices in British India to the Eurasians to the exclusion of other races, and observes that this racial circular militates against the spirit and letter of the *Queen's Proclamation*, upon which the loyalty of the Indians is based. The writer is sorry that such a circular should have been issued during the viceroyalty of Lord Curzon, who is admitted on all hands to be a distinguished, sympathetic and far-seeing statesman.

SAMVADVAHIKA,
June 14th, 1900.

51. Referring to the loan of three crores of rupees, for which an advertisement has appeared in the *India Gazette*, the *Samvad:ahika* [Balasore] of the 14th June observes that this is a clear proof of the inability of the Indian Government to cope with the famine, and that the English Government should make a grant to relieve the distress of India without making the wrong assertion that the Indian Government stands in no need of money.

SAMVADVAHIKA.

52. The same paper is of opinion that the rains in the first two weeks of June did some damage to the paddy-fields by preventing the growth of the seeds that remained under water for many hours. The writer apprehends that this early setting in of the rains may be followed by its early cessation, which may end disastrously.

URIYA AND
NAVASAMVAD,
June 18th, 1900.

53. The *Uriya and Navasamvad* [Balasore] of the 13th June approves of the new rule which the Government have issued to the District Collectors, authorising them to receive land revenue payable in other districts, but remitted to them by mistake, and observes that this may save a large number of estates from the baneful effects of the rigorous sale law.

URIYA AND
NAVASAMVAD.

54. The same paper is extremely glad that a permanent fund has been created with the object of relieving distress due to famine that is visiting India almost every year, and hopes that the rich men in this country will contribute handsomely to it without any distinction of creed or caste.

UTKALDIPIKA,
June 16th, 1900.

55. The *Utkaldipika* [Cuttack] of the 16th June puts much value on that religious principle of Lord Curzon, which His Excellency enunciated in his reply to the address of the *Anjuman* in Umritsar, namely, those that cannot pay proper respect to the religious opinions and faiths of others, cannot be said to have much regard for their own religious opinions and faiths, and observes that liberal sentiments like the above have endeared His Excellency to the people of India.

UTKALDIPIKA.

56. The same paper is sorry to find that Rai Joggeshur Chander Chunder Bahadur, the Honorary Magistrate of Cuttack, inflicts heavy fines in cases under section 34 of India Act V of 1861 (The Police Act), thereby forming a striking contrast to other Bench Magistrates, who content themselves with inflicting smaller fines in such cases. As the offences are generally commission of nuisances by poor and ignorant men, who come from mufassal to visit the Cuttack town on business, and who are accustomed to ease themselves on open fields or in river-beds, and who have very little money with them, the writer observes that the convicting Magistrates ought to see that the fines that they impose do not harass the offenders in any way.

57. The same paper is glad that the decision of the Board of Revenue on the petition of appeal filed in their court by Babu Rasanand Mahanti, kanungo of Anantapur Circle, Cuttack district, has brought the provisions of Regulation V of 1816 and Section XI of the Revenue Officers' Manual regarding kanungo in Orissa prominently to the notice of the local Collectors and Commissioners, who seem to have put very little value on them. The writer hopes that the local authorities must not grudge the kanungos the little privilege that they enjoy under the Act and Rules in question.

UTKALDIPIKA,
June 16, 1900.

CHUNDER NATH BOSE,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 7th July, 1900.

The first paper is by Mr. J. B. ...
The second paper is by Mr. J. B. ...
The third paper is by Mr. J. B. ...
The fourth paper is by Mr. J. B. ...
The fifth paper is by Mr. J. B. ...
The sixth paper is by Mr. J. B. ...
The seventh paper is by Mr. J. B. ...
The eighth paper is by Mr. J. B. ...
The ninth paper is by Mr. J. B. ...
The tenth paper is by Mr. J. B. ...

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